Magazine of Majlis Ansarullah UK

ANSARUDDIN

July/Auguest 2021 | Wafa/Zahoor 1400HS | Dhual Qi'dah/Dhual Hijjah 1442AH | Vol. 18 No. 4

اِنَّ رَبِّیۡ قَرِیۡبٌ مُّجِیۡبٌ ۝

Verily, my Lord is nigh, and answers prayers.

[Hud 11:62]





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ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَاَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.
I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ (١)

وَ قَالَ رَبُّکُمُ ادۡعُوۡنِیۡۤ اَسۡتَجِبۡ لَکُمۡ ؕ اِنَّ الَّذِیۡنَ
یَسۡتَکۡبِرُوۡنَ عَنۡ عِبَادَتِیۡ سَیَدۡخُلُوۡنَ جَہَنَّمَ
دٰخِرِیۡنَ (٦١) ع

In the name of Allah, the Gracious, the Merciful.
And your Lord says, ‘Pray unto Me; I will answer your prayer. But those who are too proud to worship Me will, surely, enter Hell, despised.’

[Surah Al-Mu’min, 40:61]

Split word translation of the selected verses

	الرَّحِيۡمِ	الرَّحۡمٰنِ	اللّٰهِ	اسۡمِ	بِ	
	the Merciful	the Gracious	Allah	name	in	
بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○						
In the name of Allah, the Gracious, the Merciful.						

كُمۡ	لَ	اَسۡتَجِبۡ	نِيۡۤ	ادۡعُوۡ	كُمۡ	رَبُّ	قَالَ	وَ
you	to	I answer	Me	pray	your	Lord	says	and
وَقَالَ رَبُّكُمُ ادۡعُوۡنِيۡۤ اَسۡتَجِبۡ لَكُمۡ ؕ								
And your Lord says: 'Pray to Me; I will answer your *(prayer)*.								

يَدۡخُلُوۡنَ	سَ	ىۡ	عِبَادَةِ	عَنۡ	يَسۡتَكۡبِرُوۡنَ	الَّذِيۡنَ	اِنَّ
will they enter	soon	My	worship	from	seek to be proud	those who	surely
اِنَّ الَّذِيۡنَ يَسۡتَكۡبِرُوۡنَ عَنۡ عِبَادَتِىۡ سَيَدۡخُلُوۡنَ							
But those who are too proud to worship Me will surely enter							

دٰخِرِيۡنَ	جَهَنَّمَ
despised	Hell
جَهَنَّمَ دٰخِرِيۡنَ ○	
Hell, despised.	

Complete split word translation is available at : www.ansar.org.uk/holy-quran

Hadith

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ
عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ
اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰٓی
اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ

Hadrat Abdullah bin Jafar رضی اللہ عنہ relates that after the death of Hadrat Abu Talib, the Holy Prophet ﷺ went to Ta'if with the message of Islam. The people of Ta'if did not accept this message. The Holy Prophet ﷺ offered two Rak'at of salat under the shade of a tree and with deep anguish in his heart, he supplicated his Master in these words:

"O Allah, to You alone I tell the story of my weakness, lack of planning and of being humiliated among people. O the most Merciful of all who show mercy, to whom would You give control over me? Would You hand me over to my enemy who would destroy me or would You entrust me to someone close to me, Whom would You give control over my affairs? If You are not angry with me then I do not care for anyone else But I am still in need of Your all-encompassing protection. I seek refuge in Your bright countenance which lights up the Heavens and the earth, dispels all darkness and which puts all the affairs of this life and the life Hereafter in order. I seek Your shelter from Your wrath and incurring Your displeasure. O Master You do what You will and all power and authority belong to You."

[Kitabud-Dua'lit-Tabarani, Vol. 2, page 1280]





Writings of the Promised Messiah & Mahdi عليه السلام

Prayer

Prayer in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God's grace first draws a person towards Himself and then, through the magnetism of the person's sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities. When a man in grave difficulty falls down in prayer with perfect certainty, perfect hope, perfect fidelity, and perfect resolve; and when he becomes perfectly alert and advances far into the field of self-annihilation, tearing aside all veils of heedlessness, lo and behold, he finds before him the Divine threshold, and he perceives that God has no associate. His soul then prostrates itself at the Divine threshold and the power of attraction that is invested in him draws the bounties of God Almighty towards him. It is then that the Glorious God attends to the fulfilment of the desired objective, and casts the effect of the prayer on all the preliminary means, which in turn, produce the means that are essential for the achievement of the objective. For example, if the prayer is for rain and it is accepted, all natural means which are necessary for causing rain are created as a result of the prayer. If the prayer is for famine, the All-Powerful One creates the opposite means. And this is why the eminent recipients of revelation and men of perfection have proven with their extraordinary experiences that the prayers of a perfect one are endowed with a power of creation. That is to say, under Divine command, prayer influences the lower and higher strata of the world and sways the elements, heavenly bodies, and hearts of men towards the desired objective. There is no shortage of such examples in Divine scriptures. In fact, some kinds of miracles are also the result of the acceptance of prayer. Prayer is the source of the thousands of miracles shown by the prophets as well as the marvels that have been displayed by the saints to this day. And, more often than not, it is through prayers that the supernatural signs of Divine Omnipotence are manifested.

[Barakatud Du'a (Blessings of Prayer), pp. 15 – 17, Hazrat Mirza Ghulam Ahmad عليه السلام]

The Power of Prayer

Summary of the Friday Sermon by Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V, delivered on 26th January 2018 at the Baitul Futūh Mosque, Morden, London



After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hazrat Khalifatul Masih V (aba) stated: Whilst elaborating on the philosophy of prayer, on one occasion the Promised Messiah (as) stated: **'When a child being driven by hunger cries for milk, then milk is generated in the mother's breasts. The child does not even know what prayer is, but his cries draw the milk.'** He continues by saying: 'This is a universal experience... Then, how can it be that our cries before Allah the Exalted draw nothing? ... If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relationship which a child has with its mother, one would find it easy to understand this matter.'

It is the immense favour of Allah the Exalted upon us Ahmadis that most of our youth as well as our elders understand that when one bows down and offers supplications before Allah the Exalted with great fervency and lamenting with humility, then Allah the Exalted listens to the prayers. Many people write to me as to how they sometimes are disappointed by everyone and whilst in a state of complete hopelessness, when they pray to Allah the Exalted, He manifests His Grace in a manner that it becomes a means of strengthening their faith. I will now present some of these incidents, which I come across in various reports.

Nazir Da'wat Ilallah [Director of Outreach] Qadian writes: "the Ameer [President] of Hoshiarpur district reported that a few years ago, due to a lack of rain in their village, Khera Acharwal, the villagers were deeply concerned because of a long and severe drought. The villagers requested the Ahmadi Mu'allim for prayers, with the belief that with his prayers, it will most certainly rain. Our Mu'allim, at first, taught them the Islamic etiquettes of prayer and told them about the attributes of Allah the Exalted. Afterwards he led them in prayer. Allah the Exalted accepted the supplication of the Ahmadi Mu'allim and, he says that, through the Grace of God Almighty, within two or three hours, Allah the Almighty caused it to rain heavily. Thus, He provided a proof that He answers supplications. Similarly, Ameer Sahib [National President]

of Fiji Islands related an incident of the acceptance of prayer of Huzoor ﷺ for rain in a small island in Fiji, which was facing extreme drought and there was no forecast for rain for a long time. The Bishop of the Catholic church as well as a respected chief of the Funafuti tribe alluded to the fact that this is merely a result of the blessings of God the Exalted as well as the Jama'at and the prayers of the Khalifa in that it rained here in such an extraordinary manner. So, this rain enhanced Ahmadis in faith and served as a sign of the truthfulness of the Promised Messiah عليه السلام for non-Ahmadis.

On occasions, the commencement of rain proves to be a sign of the succour and prayers accepted by God Almighty, whereas on other occasions, the cessation of rain becomes the sign of the acceptance of prayer. Furthermore, whether non-Ahmadis accept Islam or not, they most certainly testify to the fact that the God of Islam is One Who listens to prayers.

In the African country of Guinea Bissau, there is a Mu'allim [religious teacher] by the name Abdullah, went to a village called Sainchang Kangsa on a preaching mission. The heavy rain threatened a large preaching gathering. He says that at that time I prayed 'O Allah! The rain belongs to you and the message that I have come with also belongs to you. However, due to the rain, these people are unable to listen to your message and are about to leave.' He says that only a few moments after offering this supplication, Allah the Exalted stopped the rain, following which, I preached to approximately one hundred and fifty people and after that all of them were able to perform the bai'at [pledge initiation]. Similarly, the missionary of Bandundu, Hafiz Muzzammil also relates an incident, when heavy rain, that was threatening a preaching tour, stopped as a result of prayers and the tour went ahead well. Wahhab Tayyab Sahib, missionary in Switzerland, relates that a ceremony of peace tree planting in Zuchwil looked very much in doubt because of the rain. As the entire proceedings of the event were going to take place outdoors, they were very distressed. They also wrote to me in relation to this, he says that when we went there on the day of the event, it started to rain very heavily and there was no sign that the rain would stop. However, as a result of [our] prayers, Allah the Exalted showered His blessings [upon us] and the rain stopped one hour before the ceremony and the sun came out. All the dignitaries were astonished and commented that it seems that you have ordered the weather. It was explained to them that it is the blessings of prayers. There is no doubt that we do not order the weather, nor can we do so. However, we most certainly submit before the God, Who controls the weather and manifests His power.

I will now relate some incidents regarding the acceptance of prayer that are not associated with the weather. Our God is not merely the God of the weather. Rather, He is Omnipotent and One, Who listens to supplications. He has many attributes and manifests these attributes.

The Mu'allim [religious teacher] of the

Jama'at in Benin, Mateen Sahib relates how the wife of a new convert who was prone to going into premature labour and had lost two children, was in a state of agony. She was unwell with a high temperature. The Mu'allim [religious teacher] of the Jama'at said that in such circumstances, we offer supplications along with medical treatment and we also write to our Imam, requesting him for prayers. However, at this moment there was enough time. Hence, he says that invoking the pure names of Allah the Exalted as well as the name of the Holy Prophet ﷺ, I started the prayer. After I finished the prayer, I recited Surah Al-Fatihah and blew upon some water and gave it to the lady. Allah the Exalted not only protected his wife, but also blessed them with a boy. By the grace of Allah the Exalted, the belief in God of this new convert grew even stronger and his conviction in [the acceptance of] prayers also increased.

Similarly, mentioning an ailing person, the Amir Sahib of Kenya writes: "The Sadr Sahib of one of their Jama'ats was very ill. When he enquired about his health, he said that two hospitals had already sent him home [without any hope]. He developed cyanosis. After intense prayers, his condition started to improve. They also received my [i.e. His Holiness'] letter of prayers which stated: "May Allah Almighty grant him complete recovery." Afterwards he says that his health continued to improve and before long he made a full recovery. He is now taking care of all his affairs. Therefore, by the Grace of Allah Almighty he was bestowed a new life through prayers and that strengthened his faith. The district Ameer of Karnataka, India, writes that a president of one of the Jama'ats was diagnosed with a brain tumour and was admitted to the hospital. He was told that his illness was incurable and an operation was too risky. He wrote to me for prayers and also received my response stating: "May Allah Almighty grant you full recovery." He says that after a month the doctors conducted a re-examination and were utterly astonished as they were unable to find the slightest trace of the tumour. Hussain sahib's complete recovery was solely due to the grace of Allah Almighty and a result of prayers.

Hafiz Ehsaan Sikandar Sahib, a missionary in Belgium, writes about a Jama'at member named Dawood Sahib who fell ill and was admitted to hospital. His family was advised to make funeral arrangements. Hafiz sahib says that he wrote to me as well and kept himself occupied with prayers and encouraged the Jama'at to do the same. The next day, his body, his condition has begun to improve. He says: "We informed the doctor that this is a miracle of prayer" and Allah Almighty granted him a new life in this manner.

There are various other incidents of acceptance of prayers and are a source of strengthening people's relationship with Khilafat, as well as belief in the truthfulness of the Jama'at and also God Almighty. Mustafa sahib from Saudi Arabia states that in a miraculous way, he is due to be transferred closer to his family. He says: "This is nothing short of a miracle for me." Everyone is aware of their personal

circumstances and some things may seem insignificant, but evidently the person going through such circumstances can perceive the miracle they witness due to the Grace of Allah Almighty and prayers. Latif sahib, a Mu'alim of a region in Morogoro, Tanzania, writes "Someone stole the battery of our mosque's solar system. The next day when the members of the Jama'at found out about this, they decided that instead of filing a report with the police, it would be better to pray to Allah Almighty. After only one day the person who had stolen the battery returned it by placing it secretly in front of the house belonging to the Sadr of that Jama'at." He says that in this manner Allah Almighty heard the prayers of Ahmadis and this further strengthened the faith in prayers for the non-Jama'at members that Ahmadis are most certainly righteous and truthful people.

The missionary in-charge of Guinea Conakry relates an incident where a sincere young new convert named Saleem Sahib expressed his desire to dedicate his life and serve the Community. Therefore, he was advised to join Jamia Ahmadiyya in Sierra Leone. He gladly accepted this and began preparation. His parents, made a false accusation against us that the Ahmadiyya Community is a non-Islamic, terrorist organisation and is enticing this young man and radicalising him. He says that they were very worried about this and they even wrote to me for prayers. I replied to them saying 'May Allah show His grace. Continue making efforts and continue praying.' Hence, by the grace of Allah the Police commissioner not only dropped the case, he also said that it seemed to him that our Islam is more correct and peaceful. He also said to provide him with further information as he wished to join the Community.

Mustenser Sahib, a missionary in the Mali region narrates an incident that Yahya Sahib, a local fisherman, could only afford to send his wife to Jalsa as they were destitute he attended the Jalsa the previous years. He said that when I went in the morning to put out my net, I prayed fervently that the group are leaving tomorrow, and I do not have enough funds. O Allah! My intentions are pure, help me that I may attend this Jalsa. At around Asr [late afternoon prayer] time I drew in the net and there were fish caught inside it. When the boat came to the shore, a man came and bought it for 18,000 CFA Francs. Due to this fish I have the funds for my wife and me to attend the Jalsa and extra money was also saved on the side.

There is an incident outlining how God Almighty strengthens the faith of Ahmadis and keeps them firmly attached to Khilafat, through acceptance of their prayers. An Ahmadi from Mali, Idrees Traore Sahib lost all the chickens that he had, when he went to attend Jalsa Salana Ghana in 2008. The owner of the business was most upset and asked him to return his 150,000 CFA Francs within one week. He says that I became very concerned as I did not have the money and this opponent would disgrace me. The whole night I prayed profusely that O Allah! Provide for me. I went to attend the Jalsa out of love for the Khalifa. He says that he was guided in a

dream to go to a certain place, where he found a black plastic bag, with 180,000 CFA. When the lender came in the evening asking for his money back he became abusive. I told him to be patient, I will give you your money, God Almighty has made arrangements for me and I returned him the money."

Similarly, the missionary Hafeezullah Bharwana Sahib of Germany states that there is a new convert named Ihsan Sahib who is Lebanese. I met him in Germany and during this meeting he mentioned his difficulties regarding his asylum. However, this man's faith was further increased when God Almighty showed him a miracle regarding his case, he was granted three years official asylum and he is now very happy, telling everyone that God Almighty showed this miracle due to prayers.

God Almighty also manifests sign of His acceptance of the prayers of Ahmadis to even non-Muslims, which convinces them that the God of Islam listens to prayers. Mirza Fazl Sahib of Canada writes that he went to an interfaith conference in a town of West Vancouver. He met a Sikh, who promised to help in any way possible for the conference and very humbly requested for the prayers for a grandson. By the grace of Allah, the Exalted after one and a half years he rang joyfully saying that God Almighty had granted him a grandson.

These were just a few incidents regarding the acceptance of prayer. The Promised Messiah عَلَیْہِ السَّلَام states, "In regard to the essential conditions for prayer, first and foremost it is necessary that one develops righteous actions and has a firm belief. One who does not uphold the correct beliefs and neither adopts righteous actions, or improves them, yet he prays then it is as if he puts God Almighty in trial [metaphorically]."

Thus, it is not only important to strengthen in our belief but also to fashion our actions according to the pleasure of God Almighty and His injunctions. It should not be the case that in normal circumstances we neglect the commandment of God Almighty of observing the five daily prayers and nor fulfil the due rights of others, but when we find ourselves in difficulty then all of a sudden, we remember God Almighty and fulfilling the rights of others. Thus, it is important for one to improve one's own actions. One cannot achieve this by only improving one's level of belief, but one also has to adopt righteous actions. And, righteous actions are that one fulfils the due rights of God Almighty and also of His creation. When this happens then God Almighty will answer our prayers. May God Almighty enable all of us to live our lives according to His commandments and also enable us to fulfil the due rights of His worship and also the due rights of prayer.



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The Observance of Prayer (Iqamatus Salat) Part 2

Maulana Ataul Mujeeb Rashed, Imam of the London Mosque and Missionary In-charge UK

(This is the continuation of Part 1, which was published in May-Jun 2021 issue of Ansaruddin)

A Few Points of Wisdom

I present two points of profound wisdom from the Promised Messiah عليه السلام that shed further light on the topic under discussion. Firstly, in order for a Muslim to establish prayer, sacrifice is necessary. The strictness and discipline inflicted upon the soul also becomes a means of reward and blessings. The Promised Messiah عليه السلام states:

"Opposing the self is also a form of worship. When man is sleeping, he desires to sleep more, but he opposes the self, and goes to the Mosque. This opposition is also worthy of reward."
(Malfuzat, Vol. 2, pp. 552, new edition)

Secondly, in a youthful age when one's health is good and the body is strong, one should pay attention to worship. The Promised Messiah عليه السلام states:

"If he spent this period (i.e., the period of his youth) in the worship of Allah, the reformation of the self, and obedience to God, the fruit which he shall reap is that in his old age, when he shall be unable to perform any worship, and inactivity and tardiness shall overcome him, the angels shall continue to record the same prayer, fasting, Tahajjud (pre-dawn Prayer), etc., which he used to offer in his youth. And this is the Grace of Allah, that despite the fact that he is unable to perform deeds, God considers him exempt and the same deeds are recorded in his account." (Malfuzat, Vol. 4, pp. 199-footnote, new edition).

Seven Stages in the Spiritual Journey of the Observance of Prayer

There are seven stages in the spiritual journey of the observance of prayer. The right of the establishment of prayer can fully be offered only after one passes through these stages. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad رضي الله عنه has elaborated upon this exquisite topic in a remarkable manner. He states:

"The first stage, below which there is no stage whatsoever, is that man offers his five daily prayers regularly. A Muslim who offers his five daily prayers and does not break in between,

acquires the lowest level of faith.

The second stage in prayer is that all five prayers are offered at the stipulated time. When one offers his five daily prayers on time, he steps to the second ladder of faith.

The third stage is that the prayer should be offered in congregation. By the congregational observance of prayer, man steps to the third ladder of faith.

The fourth stage is that man observes the prayer whilst understanding its meaning. An individual, who does not know the translation of prayer, should learn the translation and observe prayers. Moreover, one who does know the translation should offer the prayer slowly, until he understands that he has done justice to the prayer.

Then, the fifth stage is that man becomes fully engrossed in the prayer. Just as one plunges into water, man should plunge into his prayer, until he acquires one of the two ranks: either that he is seeing God, or if not, he firmly believes that God the Exalted is seeing him.

After this, the sixth stage of belief is that an individual offers the Nawafil (Voluntary Prayers). One who offers the Nawafil expresses to God the Exalted, that he has offered his obligation, but he has not yet become satisfied by them, and he says, 'O God, it is my desire to remain in Your royal court beyond the times of obligation.'

The seventh stage of belief is that man not only offers his five daily prayers and observes the Nawafil, but also prays Tahajjud (Late night/ pre-dawn prayer) during the night. These are the seven stages by which prayer is deemed complete. Hence, it is necessary for an individual to attain these seven stages. It is the responsibility of every individual that he observes prayer on time. It is the responsibility of every individual that he observes the prayer in congregation. It is the responsibility of every individual that he observes the prayer whilst understanding it, after learning its translation. It is the responsibility of every individual that in addition to the obligatory prayer timings, he offers the Nawafil during the night and day[…] Then every individual should offer his obligatory and supererogatory (Nawafil) prayers with such assiduousness that even his nights become days. Similarly, one should try to acquire the greatest possible advantage from the supplications of Tahajjud. Until and unless one does not safeguard his prayers in this manner, for one to think that one can please God is nothing more than a fallacy." (Tafsir Kabir, Vol. 6, pp. 135-136)

Curing Insipidity in Prayer

When alluding to the topic of Iqamatus Salat, the question can arise that if one finds no pleasure in offering the prayers, how can one habituate oneself to it? The answer has been provided most beautifully by the Promised Messiah عليه السلام :

"Whenever such a state persists that the love and pleasure which was once felt in prayer no longer remains, one should not tire, and should not be dismayed and loose strength but should be concerned as to how this lost wealth can be

reacquired, and the cure is Taubah, Istighfar (repentance) and supplication. One should not abandon prayer due to insipidity, rather, should increase prayer even further. Just as when an alcoholic is not intoxicated, he does not abandon drinking, but drinks more and more, until finally, he experiences pleasure and satisfaction; likewise, someone who feels insipidity in prayer, should offer prayer in further abundance, and it is not appropriate to tire. Ultimately a state of pleasure shall come about through that very insipidity.

Look at how deep one must dig into the earth to acquire water; those who tire are left deprived, while those who do not, ultimately acquire it. Therefore, in order to attain that pleasure Istighfar, an abundance of prayer and supplication, readiness, and steadfastness are necessary." (Malfuzat, Vol.5, p.432)

The Promised Messiah عليه السلام has not only prescribed supplication in order to acquire pleasure and attention in prayer, but has also taught the specified words which are to be prayed:

"One should supplicate before Allah the Exalted in extreme emotion and passion, saying that just as You have endowed us with the various pleasures of fruits and other things, let me once taste the pleasure of prayer and worship as well." (Malfuzat, Vol.1, pp.163)

In other words, one should supplicate in the following words:

"O God, I receive the pleasures of this world every day; grant me the pleasurable taste of worship once as well."

Then he states that one should stand in every Rak'ah of the prayer and supplicate in the following words:

"O Allah the Exalted, the Omnipotent, the Possessor of Majesty, I am a sinner, and the poison of sin has affected my veins to such an extent that I am devoid of emotion and attention in prayer. Forgive me my sins with Thy blessing and grace, and forgive me my lapses, and soften my heart, and place Your greatness and Your fear, and Your love in my heart, so that my hard-heartedness may be dispelled, and I am granted attention in my prayer." (Fatwa Hazrat Masih Mau'ud, pp. 37, published in 1935)

Then the Promised Messiah عليه السلام states that one should pray in the following words:

"O Allah, you see how blind and lacking of sight I am, and at this time I am in a complete state of death. I am aware that soon hereafter, I shall receive my calling, and will return to you. At that time, there shall be none who will be able to stop me. My heart is blind and ignorant. Send down such a flame of light upon it, as your love and attraction are developed in it. Bless me such as I am not raised without sight, and do not become amongst the blind."

He said: "When a man supplicates in such a way with continuity, he shall see that such a time will come when something of heaven will descend upon his insipid prayer, which shall

produce emotion." (Malfuzat, Vol. 2, pp. 616, new edition).

Hazrat Mirza Masroor Ahmad ﷺ on the subject of Iqamatus Salat

Ever since the initial stages of his appointment to the exalted status of Khilafat, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, Head of the Ahmadiyya Muslim community, has repeatedly laid stress on supplication, worship and especially Iqamatus Salat. I present two of these instructions as a reminder:

"Worship Allah the Exalted, and worship him as is His right. Do not associate anyone with Him. During the timings of prayer, as is His instruction, keep your full attention towards the prayers. Your engagements or other excuses should not become a hindrance in your offering prayers. Do not leave your prayers because of your work; rather, leave your work for the prayers. This is also a form of hidden Shirk (associating partners with God), because if you leave your prayers because of your work this means that your worldly engagements are more dear to you than the worship of your God." (Al-Fazl, 13th May 2005, Friday sermon of the 29th April 2005)

Then he states: "Every individual who wishes to become a worshipping servant of Allah the Exalted – wishes to acquire His nearness, wishes to purify himself and his future generations, wishes to save himself from the onslaughts of Satan – there is only one method, and that is, pay attention to worship, and the most important aspect of this is the congregational prayer." (Al-Fazl International London, 28 January 2005)

Model of the Holy Prophet ﷺ in Iqamatus Salat

Thus far a brief exposition on the details of Iqamatus Salat has been provided. Now let us see the actual examples of Iqamatus Salat in the real world. The personality, which the Creator of the universe, Allah, has presented as a perfect model is that of the Holy Prophet Muhammad ﷺ. The Holy Prophet ﷺ fulfilled the right of Iqamatus Salat so beautifully that Allah testified that his prayers, his worship, his living and dying, were all for His sake, the Lord of all the worlds, and even the enemies of the Holy Prophet ﷺ publicly announced 'Ashiqa Muhammadun Rabbahu, that Muhammad ﷺ has fallen in love with his Lord! The Holy Prophet ﷺ has stated, "O People! I like three things from this world, but I tell you that Qurratu 'aini fis-salat that the delight and pleasure of my eyes is in the observance of prayer." (Bukhari)

In Iqamatus Salat, the perfect example of the Holy Prophet ﷺ is spread throughout his life. The system of congregational prayer began since the inception of Islam, after which, throughout the whole of his life, the Holy Prophet ﷺ did not let any lapse interfere in this obligation, whether in a state of travel or residence, health or illness, or in a state of war or peace. In a state of travel, the Prophet ﷺ would stop the travelling caravan and shorten or combine the prayers. In the case of rain, he would also offer his prayers upon his ride, and would not let any excuse interfere with observing prayer.

On one occasion the Holy Prophet ﷺ was severely wounded after falling off a horse. It

was impossible for him to offer his prayers while standing, but the Holy Prophet ﷺ did not like that he should miss the congregational prayer, and led the prayer while sitting (Bukhari). At the Battle of Badr, the supplications which the Holy Prophet ﷺ made in a small pavilion, to this day, warm the hearts. The state of his engrossment was such as his mantle would fall off his back again and again, but this worshipper of the One God was above all that, and remained engaged in his invocations. In the Battle of Uhud, the Holy Prophet ﷺ was weakened by severe wounds. He was also grieved by the martyrdom of seventy of his Companions, yet the Holy Prophet ﷺ offered his prayers in congregation even on that day, as per his custom. Due to the engagements of war during the Battle of Ahzab, when the Zuhr (Noon Prayer) and 'Asr (Afternoon Prayer) prayers could not be offered on time and the sun declined, due to his exceeding love for Iqamatus Salat, the expression which spontaneously came to the blessed lips of the Holy Prophet ﷺ was that, Allah destroy this enemy, due to whom a delay has occurred in our prayers. Another aspect of Iqamatus Salat is fear and humility. This magnificence was at its peak in the prayers of the Holy Prophet ﷺ. With eyes of perception, just observe the young man who would abandon the attractions, beauty and pleasure of this world, and retire to the cave of Hira' in complete solitude to find pleasure of heart in worship. In the darkness of night he would enlighten the rays of spirituality with his worship and would strain his soul. Someone asked Hazrat 'A'ishah رضي الله عنها, the blessed wife of the Holy Prophet ﷺ, to narrate the state of the Holy Prophet ﷺ's prayer. She responded:

"Where shall I find the words to describe the beauty and length of those prayers?" (Bukhari, Kitabus Saum).

The Holy Prophet ﷺ would stand in prayer for so long that his blessed feet would become swollen. When someone suggested that he take rest, he responded saying, "Shall I not be a thankful servant to my Lord?" The state of his prostrations to Allah were also something to behold. The narrator relates that the state of the Holy Prophet ﷺ in prostration was like a pot fervently boiling upon the stove, or like two millstones in a grinder hitting each other. To think of this causes the body to tremble and the following supplication comes from the heart:

"The emotion that existed in the supplications of Muhammad ﷺ, if only a glitter of it were granted to my prostrations as well."

Hazrat 'A'ishah رضي الله عنها was the dearest and most beloved wife of the Holy Prophet ﷺ. She narrates: One night, when I woke up, I noticed the Holy Prophet ﷺ was not in bed. I thought, perhaps he had gone to the house of another wife. As I looked here and there, I found the Holy Prophet ﷺ had left his comfort and bed, and was on the ground, prostrating at some distance and was engaged in supplications. Hazrat 'A'ishah رضي الله عنها states: When I saw this, I was very disappointed with myself and I said to myself, O 'A'ishah رضي الله عنها, what thoughts are you preoccupied with, whereas look at the state in which the Messenger of Allah is in (Al-Nisa'i). In another

narration it is mentioned that she found the Prophet ﷺ prostrating in a nearby graveyard in the darkness of the night.

Hazrat 'A'ishah رضی اللہ عنہا mentions another incident: One night the Holy Prophet ﷺ came to my house. That night, it was my turn for the Holy Prophet ﷺ to spend the night with me. When the Holy Prophet ﷺ entered the quilt in the cold night of winter, he said, "O 'A'ishah! Do you permit me to spend this night in the worship of Allah?" I responded, "I desire your happiness, I happily grant you permission." Therefore, the Holy Prophet ﷺ immediately stood up, performed his Wuzu' and began to offer prayer, and he spent the whole night in worship and invocations, until his place of prostration became wet with tears. (Suyuti) With regards to prayer, the attachment and interest of the Holy Prophet ﷺ was such as even in his final illness, he was suffering from a severe temperature, and was drifting in and out of a state consciousness. In anxiety, he would ask again and again, "Is it time for prayer?" He was told that the companions were waiting for him in the mosque. In order to decrease the severity of his temperature he asked that cold water be put on his body, and as he got up to go to the mosque, he fell into a state of unconsciousness again. Upon regaining consciousness, he once again asked about the prayer. He was told that the companions were waiting in the mosque. He had cold water put on his body again. The temperature fell to some extent, but he became unconscious again. Afterwards, when his state became a bit better, he placed both hands on two Companions and went to the mosque in such a state that his feet were being dragged behind him. The Holy Prophet ﷺ led the prayers sitting beside Hazrat Abu Bakr رضی اللہ عنہ (later to become the First Khalifa of Islam) and thus set such an example of Iqamatus Salat that it shall remain unparalleled until the end of time.

Model of the Promised Messiah علیہ السلام in Iqamatus Salat

Let us study the state of Iqamatus Salat in the blessed life of the Promised Messiah علیہ السلام in light of only a few examples. The most luminous aspect of the life of the Promised Messiah علیہ السلام was his love of Allah. The whole of his life was absorbed in this very love and the observance of worship and prayer was his spiritual food. His observance of prayer in congregation was unparalleled. In the days of his youth, he was referred to as a "Masitar", i.e., one whose time is primarily spent in the mosque engaged in worship. Hazrat Pir Sirajul Haq Nu'mani رضی اللہ عنہ writes: I presented myself before the Promised Messiah علیہ السلام in 1882 and remained in his presence until a few months prior to his demise. I always found the Promised Messiah علیہ السلام compliant to the observance of congregational prayer, (Tadhkiratul Mahdi, pp. 70). It is narrated by Hazrat Mufti Muhammad Sadiq رضی اللہ عنہ that two or three years prior to the demise of the Promised Messiah علیہ السلام, whenever the Promised Messiah علیہ السلام could not come out for the Maghrib (evening prayer) and 'Isha (night Prayer) he would gather the women and children in the home and offer the prayers in congregation. (Speech at Jalsa Salana, 1930). In his early days, the Promised Messiah علیہ السلام would keep Hafiz Mu'inuddin with him for the mere purpose that in this way, he would receive the opportunity to offer prayer in congregation.

During the law-suits that he faced, the Promised Messiah عليه السلام never missed a prayer. He would seek permission from the court and offer his prayers on time.

The Companions of the Promised Messiah عليه السلام have described a wonderful image of the prayers of the Promised Messiah عليه السلام. There is a narration of Hafiz Hamid 'Ali that the Promised Messiah عليه السلام would offer his prayers with great preoccupation and interest. He would repeat the words Ihdinas-siratal mustaqim (Guide us in the straight path) very often and would repeat the words Ya hayyu ya qayyumu birahmatika astaghith (O Living and Self Sustaining Allah, I beseech Thy Mercy). He would repeat these words again and again with great emotion and passion as if someone asking for something of his superior, and weeping, asking for his desired item again and again. Generally, his prostrations before Allah in prayer were very lengthy and at times it seemed that he would melt and flow away in his emotions.

Another description of the prayer and supplication of the Promised Messiah عليه السلام is found in a narration of Hazrat Maulawi Abdul Karim Sialkoti. He narrates that it was the days when the plague was rampant in the Punjab and people were falling prey to this disease. This was the plague which had been manifested as a sign of the truthfulness of the Promised Messiah عليه السلام, but due to his love for mankind, he was engaged in prayer for them. The manner in which the Promised Messiah عليه السلام was praying astounded Maulawi Sahib and he said:

"There was such grief and emotion in this prayer of the Promised Messiah عليه السلام that the heart of the listener melted, and the Promised Messiah عليه السلام was weeping before the Divine threshold in such pain just as a woman in childbirth. Upon listening more attentively, I noticed that the Promised Messiah عليه السلام was praying for the salvation of mankind from the punishment of the plague. The Promised Messiah عليه السلام was saying, 'If these people are destroyed in this chastisement, who shall worship you?" (Sirat Masih-e-Mau'ud, Vol. 3, pp. 395)

In addition to Tahajjud, the Promised Messiah عليه السلام would sit in complete seclusion for the worship of Allah during a part of the day. In his last years, when he had the Baitul Du'a built, he would shut the door and sit inside for about two hours and engage himself in the worship of Allah. Many a time, in search of seclusion, he would go out and would sit and worship his Lord in seclusion.

Another aspect of Iqamatus Salat is that when the time for prayer arrives, it should be given precedence over all other engagements. I present a beautiful example of this from the life of the Promised Messiah عليه السلام. Hazrat Sayyidah Nusrat Jahan Begum Sahibah رضي الله عنها, the blessed wife of the Promised Messiah عليه السلام, states that the Promised Messiah عليه السلام said to her:

"Once, I travelled for a law-suit. Other cases were being dealt with, while I waited under a tree outside. Since it was time for prayer, I began to offer my prayer right there. However, during my prayer I began to hear my name

being summoned by the court, but I continued praying. When I completed my prayer, I noticed an attendant of the court standing next to me. As soon as I completed it, he said, 'Mirza Sahib! Congratulations, you have won the case." (Siratul Mahdi, Vol. 1, 99.15).

Despite being in severe pain and illness, the Promised Messiah عليه السلام always paid due regard to Iqamatus Salat. I present one example of this. The Promised Messiah عليه السلام was authoring a book called Nurul Haq in response to a book written by a Christian. Only four or five pages had been written when the Promised Messiah عليه السلام was struck with a severe headache. The pain increased so much that the Promised Messiah عليه السلام could not come to the mosque for three days. On the fourth day, after feeling slightly better, he came for the Fajr (morning) prayer and offered the congregational prayer with great difficulty whilst sitting. The state of his illness was such that the Promised Messiah عليه السلام was heavily perspiring, and he was so weak that after the prayer he could not even sit any longer, and lay down in the mosque. (Tadhkiratul Mahdi, pp.48-49)

Hazrat Sardar Begum Sahiba رضي الله عنها, wife of Hazrat Sardar Imam Bakhsh Sahib Qaisarani رضي الله عنه, narrated an inspiring anecdote. She stated:

"One day, Huzoor (Hazrat Masih Mau'ud عليه السلام) developed renal colic. Among other treatments, he himself or his wife, Hazrat Amman Jan رضي الله عنها , fomented the painful spot with pieces of clay heated on fire. He was very restless because of the pain; he would lie down on the bed and then sit up. Just at that moment, the Azan for 'Asr prayer was called. Huzoor, the Chosen one by God, tied up a heated piece of clay on to the painful spot and offered salat. Thus, he demonstrated that although disease is inevitable, salat is obligatory."(Al-Fazl International, 3rd August 2018 p. 35; Al-Fazl Rabwah, 22nd October 2012)

The great care of the Promised Messiah عليه السلام regarding the issue of Iqamatus Salat reminds us of the perfect example of the Holy Prophet ﷺ at every step. The soul is entranced to see how this true servant followed his Master, the Holy Prophet ﷺ at every step. Furthermore, his state is such, that after fulfilling his responsibility of worship to the maximum limits of his capacity, he still feels embarrassment and shame. There is an incident in the era of the Promised Messiah عليه السلام when a dancer, who was invited to a non-Muslim's home for a wedding, sang and danced all night long. When the Promised Messiah عليه السلام was informed of this, he enquired, "Why don't you find out how much this poor lady earned for the night?" It was discovered that she earned five rupees. When the Promised Messiah عليه السلام came to his Companions the next morning, he said:

"I was embarrassed all night long that this lady worked so hard for a mere five rupees. We receive thousands and thousands, nay, countless gifts and rewards from our benefactor and protector, Allah the Exalted and we still do not work as hard. Similarly,

when I hear the security guard at night, I become embarrassed that he watches guard all night long for a mere four or five rupees a month. He does not even rest during the shorter nights; he does not care about the cold or rain. On the other hand, some of us sleep so negligently in comparison to him. Man should do justice to himself in his own heart." (Al-Fazl, 16 August 1998)

The final action of this blessed individual was prayer. In his last moments the Promised Messiah عليه السلام became very weak. Hazrat Mirza Bashir Ahmad رضي الله عنه, his son, describes these last few moments:

"When the time for morning prayer arrived… [The Promised Messiah عليه السلام] asked in a faint voice, 'Is it time for prayer?' A servant responded, 'Yes Huzoor, it is time.' Upon hearing this, the Promised Messiah عليه السلام touched the sides of his bed, to perform Tayyamum (an alternative for ablution when water is unavailable) and intended for prayer whilst lying, but fell unconscious. When he regained his consciousness he enquired again, 'Is it time for prayer?' It was said that, 'Yes Huzoor, it is time.' Then he intended for prayer again and offered his prayer whilst lying there." (Silsilah Ahmadiyyah, pp. 182)

Conclusion

This point is especially worthy of remembrance, that there is a very close relationship between Iqamatus Salat and the institution of Khilafat. In the Ayat-ul-Istikhlaf, by stating Ya'budunani la yushrikuna bi shai'a ("They will worship Me, and they will not associate anything with Me" – Ch.24 V.56), Allah has promised the believers that through the blessings of Khilafat they shall observe their worship merely for the pleasure of Allah the Exalted. The community of believers, under the shade of Khilafat shall become a community of worshippers, and every individual of this community shall be an exemplary model of the divine injunction of Iqamatus Salat. This is why they shall receive a reward for standing firm upon the wholehearted unity of Allah the Exalted.

Today, God has placed the crown of Khilafat-e-Ahmadiyyah upon this community and it is we who have been granted this great reward. Therefore, O lovers and devotees of Khilafat! Come, let us express our gratitude for this divine blessing and let us express our attachment, loyalty and obedience to Khilafat-e-Ahmadiyyah by leaving this assembly with a resolute intention that we shall apply the divine order of Iqamatus Salat upon ourselves in such a manner that every aspect of this topic holds true to our personalities. May prayer become our soul food. May prayer become the delight of our eyes and may our hearts find pleasure in prayer. May Allah make it so that we stand firm on this oath with a true heart, firm determination and true loyalty such as every one of our prayers falls true to every level of Iqamatus Salat. May we remain alive with lively and life-giving prayers, and may we hand over our lives to our Lord whilst offering such acceptable prayers.





Allah's Beautiful Names and the Acceptance of Prayer

An extract from the book of "Prayers", compiled by Hafiz Muzaffar Ahmad

Once the Holy Prophet ﷺ told Hadrat 'A'ishah رضي الله عنها, "**I know one such attribute of Allah, that if we pray by saying this attribute, our prayers are accepted.**" Hadrat 'A'ishah رضي الله عنها eagerly asked him to tell her that attribute of God. The Holy Prophet ﷺ said, "In my view it is not proper to tell it to anyone." So he refused. Hadrat 'A'ishah رضي الله عنها became cross and sat on one side hoping that the Holy Prophet ﷺ would inform her of this attribute of God. When the Holy Prophet ﷺ did not tell her for some time, in expectation she came and stood by him, kissed his forehead and pleaded with him to tell her this attribute of God. The Holy Prophet ﷺ said, "'A'ishah the real reason for not telling is that it is not proper to ask for worldly things with this attribute of God."

Hadrat 'A'ishah رضي الله عنها was upset; she performed ablution and spread the prayer mat. She started to pray loudly, so that the Holy Prophet ﷺ could hear it. She prayed, "O Lord, I beseech You with Your holy names and magnificent attributes, the ones that I know and also the ones that I do not know. Forgive the sins of Your humble servant." The Holy Prophet ﷺ was sitting nearby and was smiling. He said, "O 'A'ishah رضي الله عنها, surely that attribute of God is included in the names which you have enumerated."

[Ibne Majah, Kitabud-Du'a', Babo Ismillahil-A'zam]

The acceptance of prayers has a special link with Divine attributes. God Almighty has said,

وَ لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا

"Allah has pure names and beautiful attributes. Memorise them and when remembering Allah, make your supplications with His names." (Al-A'raf 7:181)

Hadrat Abu Hurairah رضي الله عنه relates the Holy Prophet ﷺ said that God has ninety nine names. A person who memorises them and keeps them in his mind, is Heaven bound.

[Tirmadhi, Kitabud Da'wat, chapter 83, Hadith 3506. Ibne Majah, KitabudDu'a', Babo Asma'illahi 'Azza wa Jall.]

01	اَللّٰهُ	Allah
02	اَلرَّبُّ	The Lord
03	اَلرَّحْمٰنُ	The Gracious
04	اَلرَّحِيْمُ	The Merciful
05	اَلْمَلِكُ	The Sovereign
06	اَلْجَبَّارُ	The Subduer
07	اَلْمُتَكَبِّرُ	The Exalted
08	اَلْخَالِقُ	The Creator
09	اَلْبَارِئُ	The Maker
10	اَلْمُصَوِّرُ	The Fashioner
11	اَلْغَفَّارُ	The Great Forgiver
12	اَلْقَهَّارُ	The Most Supreme
13	اَلْوَهَّابُ	The Bestower
14	اَلرَّزَّاقُ	The Great Sustainer
15	اَلْفَتَّاحُ	The Opener
16	اَلْعَلِيْمُ	The All Knowing
17	اَلْقَابِضُ	The Controller
18	اَلْبَاسِطُ	The Enlarger
19	اَلْخَافِضُ	The Depressor
20	اَلرَّافِعُ	The Exalter
21	اَلْمُعِزُّ	The Bestower of Honiour
22	اَلْمُذِلُّ	The Abaser
23	اَلسَّمِيْعُ	The All Hearing
24	اَلْقُدُّوْسُ	The Holy
25	اَلسَّلَامُ	The Source of Peace
26	اَلْمُؤْمِنُ	The Bestower of Security
27	اَلْمُهَيْمِنُ	The Protector
28	اَلْعَزِيْزُ	The Mighty
29	اَللَّطِيْفُ	The Incomprehensible
30	اَلْخَبِيْرُ	The All Aware
31	اَلْحَلِيْمُ	The For bearing
32	اَلْعَظِيْمُ	The Great
33	اَلْغَفُوْرُ	The Most Forgiving
34	اَلشَّكُوْرُ	The Most Appreciating
35	اَلْعَلِيُّ	The High
36	اَلْكَبِيْرُ	The Incomparablygreat
37	اَلْحَفِيْظُ	The Guardian
38	اَلْمُقِيْتُ	The Preserver
39	اَلْحَسِيْبُ	The Reckoner
40	اَلْجَلِيْلُ	The Lord of Majesty
41	اَلْكَرِيْمُ	The Noble
42	اَلرَّقِيْبُ	The Watchful
43	اَلْمُجِيْبُ	The Answerer of Prayers
44	اَلْوَاسِعُ	The Bountiful
45	اَلْحَكِيْمُ	The Wise
46	اَلْوَدُوْدُ	The Loving
47	اَلْبَصِيْرُ	The All Seeing
48	اَلْحَكَمُ	The Wise Judge
49	اَلْعَدْلُ	The Just
50	اَلْحَقُّ	The True

51	اَلْوَكِيْلُ	The Disposer of
52	اَلْقَوِىُ	The Powerful
53	اَلْمَتِيْنُ	The Strong
54	اَلْوَلِيُّ	The Friend
55	اَلْحَمِيْدُ	The Praiseworthy
56	اَلْمُحْصِىُ	The Recorder
57	اَلْمُبْدِئُ	The Beginner of Life
58	اَلْمُعِيْدُ	The Repeater of Life
59	اَلْمُحْيِي	The Life Giver
60	اَلْمُمِيتُ	The Destroyer
61	اَلْحَيُّ	The Living
62	اَلْقَيُّومُ	The Self Subsisting All Sustaining
63	اَلْوَاجِدُ	The Discoverer
64	اَلْمَاجِدُ	The Glorious
65	اَلْوَاحِدُ	The One
66	اَلصَّمَدُ	The Independent
67	اَلْقَادِرُ	The Possessor of Power
68	اَلْمُقْتَدِرُ	The Omnipotent
69	اَلْمُقَدِّمُ	The Provider of means of Progress
70	اَلْمُؤَخِّرُ	The Postponer
71	اَلْهَادِى	The Guide
72	اَلْبَدِيْعُ	The Organiser
73	اَلْبَاقِى	The Saviour
74	اَلْوَارِثُ	The Inheritor
75	اَلرَّشِيْدُ	The Director to the right way
76	اَلْمَجِيْدُ	The Lord of Honour
77	اَلْبَاعِثُ	The Raiser of the dead
78	اَلشَّهِيْدُ	The Witness
79	اَلْاَوَّلُ	The First
80	اَلْاٰخِرُ	The Last
81	اَلظَّاهِرُ	The Manifest
82	اَلْبَاطِنُ	The Hidden
83	اَلْوَالِىُ	The Ruler
84	اَلْمُتَعَالِىُ	The Most High
85	اَلْبَرُّ	The Beneficent
86	اَلتَّوَّابُ	The Returning with compassion
87	اَلْمُنْتَقِمُ	The Avenger
88	اَلْعَفُوُّ	The Effacer of Sins
89	اَلرَّؤُفُ	The Compassionate
90	مَالِكُ الْمُلْكِ	The Lord of Sovereignty
91	ذُوالْجَلَالِ	The Lord of Majestyand
92	وَالْاِكْرَامِ	Bounty
93	اَلْمُقْسِطُ	The Equitable
94	اَلْجَامِعُ	The Gatherer
95	اَلْغَنِيُّ	The Self Sufficient
96	اَلْمُغْنِيُ	The Enricher
97	اَلْمَانِعُ	The With holder
97	اَلضَّآرُّ	The Inflictor of Punishment
99	اَلنَّافِعُ	The Benefactor
100	اَلنُّورُ	The Light

Prayer Offered in Exceptional Circumstances (Part 1)



An extract from "Salat – The Muslim Prayer Book"

Prayer During Sickness

The performance of Salat is of prime importance in Islam. A sick person who cannot stand for Prayer, should offer his Prayer while sitting; and if he cannot even sit, he should offer his Prayer while lying down.

If he cannot bow down or prostrate, he is allowed to make symbolic gestures to that effect, and if he is so sick that he cannot move his head or hand, he can fulfill this obligation by making gestures in his mind.

Prayer During a Journey

If a person is travelling by any means of transportation which precludes his standing up for Prayer, nor can he get off from the vehicle, he can offer his Prayer while seated and the condition of facing towards the Qiblah would not be mandatory in this situation. He should face in the direction in which the mount, vehicle, boat or airplane, etc., is moving, if possible.

In the early days of Islam, the Zuhr, ʻAsr and ʻIsha' congregational Prayer services had only two Rakʻat, just like Fajr Prayer but subsequently they continued to be of two Rakʻat length only for a person who is on a journey. In normal circumstances, the number of Rakʻat were doubled. Hence, normally, one has to perform four Rakʻat Fard each, for Zuhr, ʻAsr and ʻIsha' Prayers while a traveller offers only two Rakʻat for each of the above-mentioned Prayers.

If a traveller reaches a place where he intends to stay less than 15 days, then this concession will apply and he will shorten his Prayers as mentioned above.

However, this concession does not apply to the Fard part of the Fajr and Maghrib Prayers.

If a person is staying with a close relative whose house he regards as his own, e.g. his parents' home, the home of his in-laws, or a religious headquarter such as Makkah, Medina, Qadian or Rabwah, etc., he can shorten his Prayer as outlined above but it would be preferable for him to offer the full four Rakʻat as applicable.

While one is on a journey, the Sunnat part of every Prayer is dropped, with the exception

of the Vitr Rak'at in the 'Isha' Prayer and the two Rak'at Sunnat of the Fajr Prayer.

To offer Nawafil during a journey, i.e. optional Prayers, are entirely up to each individual.

Moreover, it is also permissible to combine two Prayer services during a journey. Zuhr Prayer can be joined with the 'Asr Prayer and can both be offered either at the Zuhr Prayer time or at 'Asr Prayer time. Similarly the 'Isha' Prayer can be joined with the Maghrib Prayer and can be offered either at Maghrib Prayer time or 'Isha' Prayer time.

If travellers are offering their congregational Prayer behind an Imam who is a local inhabitant, they have to follow the Imam and offer four Rak'at for Zuhr, 'Asr and 'Isha' Prayers. The rule of concession would not apply in that case. But if the person leading the Prayer, i.e. the Imam, is a traveller, then he will shorten his Prayer accordingly and the travellers in the congregation will also finish their Prayer with the Imam, while those who are not on a journey will stand up when the Imam has recited the salutations to mark the end of Prayer and complete their Prayer.

Prayer During Danger (Salatul-Khauf)

It is permissible to shorten one's Prayer when one is facing life-threatening danger, e.g., war. The act of Qasr, which means shortening of Prayer, can be applied to Prayer in eleven different ways that have been mentioned in the Holy Quran and in the Traditions. In essence, when heavy fighting breaks out in the battlefield, or one anticipates a surprise attack from the enemy, or if the army is forced to take up positions in trenches, Prayers are shortened because of the intensity of the situation. If the situation permits one to offer two Rak'at, one should offer two Rak'at, otherwise one Rak'at would be acceptable. In case it is too dangerous to offer Prayer in congregation, individual Prayers should be offered but if the situation does not allow even this, then one can offer Prayer while on the move, on foot or on a mount, whether or not facing the Qiblah. If the danger is even of a greater degree, the Prayers can be offered through mere gestures, or by declaring the intention to pray and with a few gestures reciting some portion of the prescribed verses. It is also permissible to combine several Prayers at a time during such conditions. (Sahih Bukhari, Kitabul-Maghazi, Bab Ghazwah Khandaq, Sahih Muslim, Kitabus-Salat Bab Salatul-Khauf)

Qada (Missed) Prayers

If one misses the timely performance of a daily Prayer service, e.g., due to forgetfulness, falling asleep, or becoming unconscious, etc., then such missed Prayers, when offered later on, are known as Qada Prayers. One has to offer the obligatory part of the Prayer services which have been missed. Whenever a person realises that he has missed the obligatory Prayers or Prayer, he should offer them immediately keeping in view the natural sequence of those Prayers.

Some religious leaders have given decrees that one may offer one substitute Prayer to compensate all Prayers missed in one's lifetime. They have coined the term Qada'i

‘Umri for it. Because of such teachings people have become less attentive in the observance of Prayers.

Prayer is the daily sustenance of the spirit. How can a person stay hungry for ten years and then eat ten years’ worth of food in one go? It, therefore, demeans the institution of Prayer to suggest that a person may neglect the duty of offering Prayer all his life and then simply offer “Qada’i ‘Umri” one day to compensate the loss. This is not the teaching of the Holy Prophet ﷺ of Islam.

According to Islamic jurisprudence, if someone has missed a Prayer knowingly and deliberately, no Qada can compensate that and the Prayer is lost for ever, but the true judge in such cases is God Almighty.

Tahajjud Prayer

To go to bed soon after the Isha Prayer and to get up in the late hours of the night for the observance of the optional Tahajjud Prayer is a source of great blessing. Although it is not obligatory, it is very strongly emphasised by the Holy Quran. It has always been the practice of the pious people to perform this Prayer regularly in order to gain Allah’s special favours. The time for Tahajjud Prayer finishes when the time for Fajr Prayer starts. The supplications made during Tahajjud Prayer are granted acceptance by God Almighty readily. It is also a vehicle for achieving nearness to God, because at that hour, one gives up sleep and forsakes the comfort of one’s bed, to fall prostrate before one’s Lord. Tahajjud Prayer consists of eight Rak‘at. The Holy Prophet ﷺ always offered Tahajjud Prayer, dividing it into two Rak‘at units. He used to recite long passages from the Holy Quran in the Qiyam position and prolong Ruku‘ and Sajdah with supplications. His Tahajjud Prayer was followed by three Rak‘at of Vitr Prayer. Thus he used to offer eleven Rak‘at every night before dawn.

Taravih Prayer

Taravih Prayer is the special Prayer ordained for the month of Ramadan. It has to be performed each night during the month of Ramadan. It is in fact offered at Tahajjud time. The observance of Taravih Prayer after the Isha Prayer was allowed during the caliphate of Hadrat ‘Umar رضي الله عنه, to enable such people, who for unavoidable reasons could not perform Taravih Prayer at Tahajjud time to still offer this Prayer. However, it is preferable to offer this Prayer in pre-dawn hours. The recitation of long passages from the Holy Quran during the Taravih Prayer has been in vogue among Muslims, following the practice of the Companions of the Holy Prophet ﷺ .

Taravih Prayer consists of eight Rak‘at, but one can offer as many as twenty or more Rak‘at if one wants to. It seems appropriate to take a little rest each time after offering four Rak‘at.

Prayer When Solar and Lunar Eclipses Occur

The solar eclipse is called Kusuf and the lunar eclipse is called Khusuf. This visual change in the heavenly bodies reminds the faithful that

just as the sun and the moon appear to have lost their light to a considerable extent during the eclipses, so can various kinds of spiritual ills result in a reduction of the spiritual light that illuminates the believer's heart. Only God's mercy can protect one from such a spiritual eclipse. Hence a two Rak'at Prayer is precribed on the occasion of solar or lunar eclipses as a reminder to believers that they should seek God's blessings and God's mercy if they want to scale spiritual heights.

The inhabitants of a town or city offer two Rak'at in congregation, either in a mosque or outside in the open. Surah Al-Fatihah and long passages from the Holy Quran should be recited aloud in this Prayer. In every Rak'at, two Ruku' are performed. After the recitation of some passages of the Holy Quran, a Ruku' should be performed, then the Imam should go back in Qiyam position and recite some other passages from the Quran and then go into Ruku' for the second time. Some Traditions even tell us that the Holy Prophet ﷺ performed three Ruku' in one Rak'at. Then the Imam should go into Sajdah position. Lengthy supplications should be made in Ruku' as well as in Sajdah of this Prayer. At the end of the Prayer, the Imam should deliver a sermon, in which he should draw the attention of people to the subject of asking forgiveness from God Almighty and he should discuss ways and means of reforming society.

Prayer to Invoke Rain

When there is a drought due to lack of rain, people might invite the mercy of God Almighty by gathering in an open field for Prayer, during the day. The Imam should wear a sheet of cloth as his outer garment and lead a two Rak'at Prayer. The recitation in this Prayer should also be aloud. After the Prayer, the Imam should lead the congregation by raising his hands in Prayer and he should recite the following:

اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيْثًا مُّرِيْعًا، نَّافِعًا غَيْرَ ضَآرٍّ، عَاجِلًا غَيْرَ آجِلٍ ـ اَللّٰهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَاَحْيِي بَلَدَكَ الْمَيِّتَ۔ اَللّٰهُمَّ اسْقِنَا، اَللّٰهُمَّ اسْقِنَا۔

Transliteration:

Allahummasqina ghaitham mughitham muri'an nafi'an ghaira dharin, 'ajilan ghaira ajil. Allahummasqi 'ibadaka wa baha'imaka wanshur rahmataka wa ahyi baladakal-mayyita. Allahummasqina, Allahummasqina.
(Sunan Abi Dawud, Kitabus-Salat; Sunan Nasa'i)

Translation:

O Allah, give us rain, abundant, widespread, producing herbage, benefiting without doing injury, soon, without delay. O Lord send water for Thy servants, and Thy animals, and extend Thy Mercy and revive the land that lies dead. O Lord send us water! O Lord send us water.

Then, the Imam should recite Durud and continue to pray, expressing his humility and extolling the greatness of God. Then he should turn his sheet of cloth inside out. This amounts to a good omen and, in a way, depicts the plight of the people to the Creator, making a plea to Him that as the Imam has

overturned his outer garment, God Almighty should accept their supplications and overturn the existing suffering caused by drought.

Istikharah Prayer

It is a Prayer to seek guidance from God Almighty when one intends to embark upon any important task or project, e.g., trade, journey, marriage, etc. The matter may be religious or otherwise. The purpose of this Prayer is also to seek God's help so that the outcome of the task in hand is successful.

A two Rak'at Prayer is offered, before one goes to bed at night, in which Surah Al-Fatihah is followed by Surah Al-Kafirun in the first Rak'at and Surah Al-Fatihah followed by Surah Al-Ikhlas in the second Rak'at. During Qa'dah position after reciting Tashahhud and Durud and some other Prayers, the following should be recited:

اَللّٰهُمَّ اِنِّىۡ اَسۡتَخِيۡرُكَ بِعِلۡمِكَ وَاَسۡتَقۡدِرُكَ بِقُدۡرَتِكَ وَاَسۡأَلُكَ مِنۡ فَضۡلِكَ الۡعَظِيۡمِ فَاِنَّكَ تَقۡدِرُوَلَا اَقۡدِرُ وَتَعۡلَمُ وَلَا اَعۡلَمُ وَاَنۡتَ عَلَّامُ الۡغُيُوۡبِ۔ اَللّٰهُمَّ اِنۡ كُنۡتَ تَعۡلَمُ اَنَّ هٰذَا الۡاَمۡرَخَيۡرٌ لِّىۡ فِىۡ دِيۡنِىۡ وَمَعَاشِىۡ وَعَاقِبَةِ اَمۡرِىۡ فَاقۡدِرۡهُ لِىۡ وَيَسِّرۡهُ لِىۡ ثُمَّ بَارِكۡ لِىۡ فِيۡهِ وَ اِنۡ كُنۡتَ تَعۡلَمُ اَنَّ هٰذَا الۡاَمۡرَ شَرٌّ لِّىۡ فِىۡ دِيۡنِىۡ وَمَعَاشِىۡ وَعَاقِبَةِ اَمۡرِىۡ فَاصۡرِفۡهُ عَنِّىۡ وَاصۡرِفۡنِىۡ عَنۡهُ ،وَاقۡدِرۡ لِىَ الۡخَيۡرَ حَيۡثُ كَانَ ثُمَّ اَرۡضِنِىۡ بِهٖ۔

Transliteration:

Allahumma inni astakhiruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal 'azim. Fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu wa anta 'allamul ghuyub. Allahumma in kunta ta'lamu anna hadhal amra khairun li fi dini wa ma'ashi wa 'aqibati amri faqdirhu li wa yassirhu li thumma barik li fih. Wa in kunta ta'lamu anna hadhal amra sharrulli fi dini wa ma'ashi wa 'aqibati amri fasrifhu 'anni wasrifni 'anhu, waqdir liyal- khaira haithu kana thumma ardini bih.

Translation:

O Allah, I seek good from Thee out of Thy knowledge and seek power from Thee out of Thy power and I beg of Thee out of Thy boundless Grace, for Thou hast power and I have no power, and Thou hast knowledge and I have no knowledge, and Thy knowledge encompasses the unseen.

O Allah! If it be within Thy knowledge that this task is for my good, both materially and spiritually, and in respect of my ultimate end, then make it possible for me and bless me therein, but if it be within Thy knowledge that it is harmful for me in my spiritual and material life and in respect of my ultimate end, then turn me away therefrom, and enable me to attain good wherever it may be and cause me to be blessed therewith. (Bukhari, Kitabud-Da'wat Babud-Du'a indal Istikharah; Also Tirmidhi; Sharah As-Sunnah Vol. 4, page 153).

This sequence of Prayer recitation is derived from the practice of the Holy Prophet ﷺ.

(The second part will be covered in Sept-Oct 2021 issue of Ansaruddin, InshAllah)

A Prayer of The Promised Messiah & Imam Mahdi عليه السلام

for Attaining the Pleasure of God

The Promised Messiah عليه السلام emphasising the importance of prayer in a letter to Hadrat Nawab Muhammad Ali Khan Sahib wrote:

Pray a great deal and ingrain humility in your nature. The prayers uttered as a habit or custom by the tongue only do not mean anything. When you pray, beside the obligatory salat, make it a habit to seek loneliness and offer humble prayers like the lowest of the low. Pray to God Almighty:

"O Lord of the universe! I cannot justifiably thank You for the limitless bounties You have showered on me. You are exceedingly Gracious and Merciful. You have granted me countless favours. Forgive my sins so that I am not annihilated. Infuse my heart with Your pure love, so that I attain life. Conceal my sins and enable me to do such deeds that draw forth Your pleasure. I seek refuge in Your Gracious Countenance from Your wrath. Have mercy on me and protect me from the evils of this world and the world hereafter. As every blessing and favour is in Your hand.
Amin Thumma Amin"

[Maktubat-e-Ahmadiyya, Vol. 5, page 4-5]





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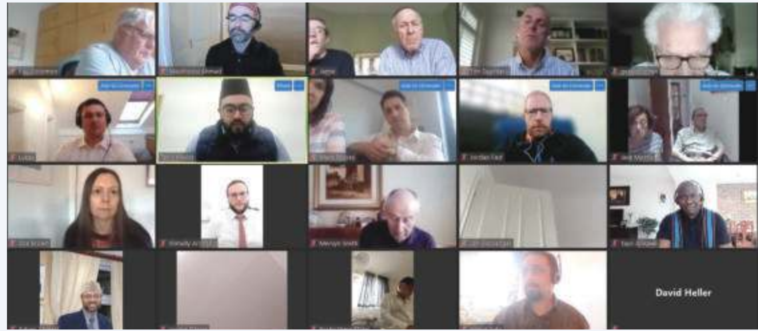
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Baitul Ehsan Region-Interfaith Event



Baitul Ehsan Region organised an inter faith event on 30th May 2021.
Discussions were held with the Sutton Hope Church in London and the Sutton Jewish Synagogue. The topic of this event was "Role model for Mankind". Syed Mashhood Ahmad chaired the meeting, and organised the Q&A session. The three speakers were Mr Tayo Arikawe, an elder of Hope Church, Rabbi Aronson of the Sutton Synagogue and Imam Tahir Khalid of Baitul Ehsan.

Posters were designed and advertised among Jamaat Whatsapp groups three weeks in advance. In total there were 42 attendees of which 28 were guests.

The event started with recitation of Holy Qura'n by Syed Isa Ahmad sahib. Introduction of Jama'at was presented by Syed Mashhood Ahmad Sahib. Each of the speakers then spoke for 15 minutes on the topic. Questions were then asked from all the speakers. The programme was then closed, but members stayed for breakout rooms for private discussion.

Birmingham West & Dudley Majalis - Picnic and Sport Day



Birmingham West & Dudley Majalis had a Picnic day on 6th June, 2021 in which around 30 Ansar participated. Everybody met at Baitul Ghafoor Mosque and Nazim e A'la sahib led us in silent prayer and we left for Lickey Hills Country Park where the Ansar cycled for around 30 minutes. We also took part in other sports activities i.e. soft archery, rings toss, etc. All ansar enjoyed themselves and were served delicious birani. Finally we finished off after 3 hours with silent prayer led by Ch. Imtiaz sahib.

Noor Region – Isaar Activity



By the grace of Allah Noor Region distributed one hundred Fruit Baskets as Eid gifts to our elderly Ansar members. Various fruit were packed including bananas, pineapples, pears, grapes and apples. These baskets were given to all Zuma to distribute to Safe Awal ansar within their Majlis.
Following members helped to organise the activity.

1. Nayyar Mahmood
2. Shafique Ahmed
3. Muhammad Ahmed
4. Labeeb Ahmed.

Manchester West Majlis - Interfaith Webinar



Majlis Ansarullah Manchester West arranged Interfaith Webinar in conjunction with Manchester West Jama'at on Sunday the 11th April, 2021 at 4pm. This was an attempt to bring Faith Leaders together on one platform to share their experiences as how people of different faith are coping with this unprecedented time of the Covid-19 pandemic. A series of meetings were conducted by the organising committee along with North West IT team after sending letters to Hazur -e-Aqdas (May Allah be his helper) invoking his special prayers for successful completion of this event. This event was advertised at a wider scale on main social media portal including Facebook, YouTube, Twitter, Instagram and Eventbrite. Invitations were sent to main faith leaders and educational institution (schools, colleges of Manchester West and Manchester and Chester Universities) inviting teachers so they benefit from this endeavour.

We received a special input from Faith Network for Manchester and Altrincham Interfaith group which helped us to organise speakers from different faith. Proceedings started at 4pm with recitation from Holy Qur'an by Mian Dawood Ahmad with an English rendering by Shumail Bin Ahmad. The responsibility of the stage secretary was performed by the regional Qaid, Ammar Ahmad who engaged all speakers efficiently and Alhamdulillah the programme went very smoothly. A comprehensive power point presentation on the introduction of Ahmadiyya Muslim Community and its global humanitarian initiatives was delivered by Qamar ul Haq Sethi.

At the beginning of the proceeding, Ammar Ahmad read a statement from His Holiness Hadhrat Mirza Masroor Ahmad (May God be his helper) on the passing of His Royal Highness, Prince Philip, Duke of Edinburgh. After this, all eminent speakers were invited to give their deliberation on the subject matter. Here are the highlights of their speeches.

Revd Daniel Burton, Christian Leader

"I think it is the unique responsibility of the faith to bring hope which has its value in the world today. He emphasised that love is stronger than darkness; Good is stronger than evil while life is stronger than death"

Rabbi Warren Elf MBE, Jewish Faith Leader

"It's important that we reach out to people at this difficult time together by responding in positive ways to move from wilderness back to normal life"

Ms Nidhi Sinha Hindu Faith Speaker

"The religion tells us that there is always hope and light at the end of the tunnel. It means we should abide by the rules to do our bit to get through these hard times"

Sukhbir Singh, Sikh Faith Speaker

"We ask God for world being of humanity and prosperity for everyone and a global peace for all. By helping each other, and talking to each other or just listening we will be stronger than ever before"

Ahmad Vegah, Bhai Faith Speaker

"One of the teachings of Bhai faith is to light your heartburn with love. We can pray to God get us through these hard times which can bring peace and contentment in the life of an individual"

In the end Maulana Mohammad Ahmad Khurshid, Missionary North West delivered his keynote speech. He said: "Qur'an instructs Muslims to feed hungry, to show the empathy and love to the orphans and to help anyone in need regardless of faith, religion, backgrounds or colour. So we are bound to be grateful and thankful to the frontline workers who have worked day and nights and sacrificed their lives."

Councillor John Mullen, Ceremonial Mayor of City of Salford said: "I thought we were all different, but faith has made me aware that we are all alike" We were fortunate to have our Member of Parliament for Stretford and Urmston, Rt Hon Mrs Kate Green who joined our event even though she was quite busy in her national duties. She extended a vote of thanks saying: "The work AMA doing for combating the fragmentation and to bring people together and to help rebuild and reinforce community is all commendable"

The webinar ended with silent prayer led by MA Khurshid after Sajid Arain, Regional Ameer North West extended his concluding remarks. He extended his heartfelt thanks to all the speakers and organisers for their time and special efforts in order to make this event successful. The event was also attended by Regional Nazim e Aala NW, Qaid Tabligh U.K along with President Manchester West Jama'at and other members of Manchester Jama'at with a good participation from ladies and gentlemen. May Allah accept our efforts and bless us more fruits! Ameen!

North East Region - Local Ansar Ijtemas

This year has been a challenging year with the pandemic. Majlis Ansarullah North East adapted well with the needs of time and carried on striving to continue with all the Ansarullah activities in the best possible way.

In March and April 2021, all 14 North East Majalis, held their local Ijtemas virtually.

Bradford North East	Bradford North West	Bradford South East
Brad South West	Doncaster	Hartlepool
Huddersfield North	Huddersfield South	Keighley
Leeds	Newcastle	Scunthorpe
Sheffield	& Spen Valley held their local Ijtemas virtually.	

Regional Ijtema committee under Waqas Anwar Sahib guidance started making plans to support all Majalis to hold the local Ijtemas, on the same weekend. The theme for all the Ijtemas this year was "Taqwa" in line with the Markaz guidelines and the central Talim syllabus was followed. Some Majalis started the Ijtema day with Tahajjud & Congregational Fajr prayers. All Majalis held their virtual Ijtemas with Opening sessions chaired by Regional Nazim-e-Ala, Lutf Rehman Sahib or Naib Regional Nazimeen Ala as his representative. After that each Majlis held their academic competitions virtually on Zoom break out rooms. Different academic competitions were held including Tilawat, Nazm, Prepared Speech Urdu & English, Extempore Speeches etc. Murabiyaan and some senior Ansar members from different Majalis supported the competitions with Judgement. Local Majalis also encouraged Ansar to participate in some physical activity like walk, jog, run or cycle on the day to keep the full spirit of the Ijtema and promote fitness.



The unique feature for this year's local Ijtemas was the combined final session chaired by Respected Sadr Majlis Ansarullah UK , Dr Ijaz ur Rehman Sahib on 28th of March 2021.

13 Majalis who completed the Ijtema that day joined the final session. The session was held virtually on Zoom and was broadcasted live on YouTube. In the session Chairman Ijtema presented the summary and then all Majalis individually presented their Ijtema reports and announced the winners of the competitions in each majlis, then Sadr Majlis Ansarullah UK addressed all the Ansar of the region. He mentioned many of the wonderful efforts carried out by Majlis and they had used technology every change in the world is actually paving further ways of progress for Jamaat and the Majlis Ansarullah. The session concluded with Sadr Majlis leading us in Silent prayers.

West Midlands Region – Qura'an Quiz Competition



Majlis Ansarullah, West Midlands Region held its first ever Online Quran Quiz Competition 2021 through Zoom Meeting App on Sunday the 14th March, 2021 between 06:00 PM and 08:30 PM.

Alhamdulillah, Majlis Ansarullah, West Midlands Region became the first ever Region of Majlis Ansarullah, United Kingdom to successfully and effectively implement such technology keeping the privacy and confidentiality required for such competition among the nine Majalis of the Region.

A dedicated WhatsApp group Quran Quiz Competition Committee was formed to exchange timely progress. Multiple meetings of the Competition committee were held to ensure all aspects of the competition were taken care of, keeping in mind the available resources, comfort of respected Judges and every respected Ansar team member participating in the competition.

Some mock runs of the Quran Quiz Competition were also held to ensure all the Judges and participants were familiar and aware of how to implement the new technology as well as how to use it during the live competition. All members of the Region were informed well in advance through Zuma and were also provided the syllabus given by the Markaz in ample time to get prepared for the competition and to ensure a maximum number of Ansar participation. After a very informative three rounds of competition, we had a tie between Majalis Walsall and North, so we had to start another round to find a winner. Even after the fourth round we still had a tie between the two Majalis. This forced us to start another sudden death round that provided us with a well-deserved first position holder Majlis.

The following three Majalis were declared 1st, 2nd and 3rd position after a tough competition:

Majlis Walsall First Position, Majlis Birmingham North Second Position, Majlis Birmingham West Third Position

Mitcham Majlis – Isaar Activity



By the Grace of Allah Mitcham Majlis organised a homeless feeding day on 21st May 2021.

On the day three Ansar brothers packed one hundred Biriyani packets and delivered these to local councillor Mrs Agatha Akyigyina to distribute to Merton Charities. We introduced ourselves as member of Ahmadiyya Muslim Community and gave a brief introduction of The Jama'at.

Following members helped with food packing and distribution.

1. Hafiz Furqan Sahib, 2. Nayyar Mahmood Sahib, 3. Shafique Ahmed

Tahir Region – Eid Donations



By the Grace and Mercy of Allah Tahir region was presented once again, with an opportunity to serve in assisting the Hestia Charity with Eid Donations. The work started in earnest with phone calls to Zoma of Tahir Region. Assistance was also taken from Regional Nazim Atfal Bait un Noor. In addition, Burntwood Lajna also assisted with food, clothing and artificial jewellery items. Also, Clapham Junction Lajna participated in the donations with 3 gift hampers. Under the umbrella of CWFP all auxiliary branches played a role towards securing donations in these challenging times, Alhamdullillah.

Syed Nasir Ahmad of Majlis Earlsfield generously donated 1,000 pounds for charity out of which 400 was for supporting the Hestia donation cause. In addition, the members below contributed to the cause. May Allah give them His highest reward. Ameen

Name	Majlis
Naseer Ahmed	Burntwood
Malik Hafeez	Burntwood
Abdul Aziz Arif	Burntwood
Mamoor Khan	Burntwood
Ashraf Choudry	Burntwood
Rahim Buksh	Burntwood
Ahmed Raza	Burntwood
Muhammad Khan Majoka	Burntwood
Khalid Shahid	Burntwood
Asif Ahmad	Wandsworth Town
Lutfur Rahman	Wandsworth Town
Ata Ul Aleem	Clapham Junction
Idrees Chaudhry	Clapham Junction
Umer Hayat Chmman	Clapham Junction
Muhammed Rafique Bhatti	Clapham Junction
Mudassar Rehman	Clapham Junction
Zahid Shafique	Clapham Junction
Muhammad Ahmad Tahir	Wandsworth
Riaz Ahmad	Wandsworth

Tahir Region had this opportunity to support Hestia last year too and they greatly appreciated our donations that brought smiles to many women and children. It has been a hard year for everyone but we stepped forward to help domestic abuse victims to mark and celebrate Eid.

Items donated included toys, books and sports and entertaining equipment for kids and Jewellery, cloths, hand bags, toiletries and food items for Women. Every thing was properly packed and handed over at two different locations.

Manchester West Majlis - Local Ijtema

Alhamdolillah, Majlis Ansarullah Manchester West conducted its first ever virtual ijtema on Zoom in the afternoon of 4th April 21.

Preparation for ijtema started at the start of March with a humble request sent to Hazur e Aqdas for his special



prayers and blessings for a successful Ijtema. The main focus, as always has been, was on getting maximum attendance. Programme, syllabus and posters were shared with all members and personal contacts were made with individual members requesting them to join on the day to secure Allah's blessings.

The day started with our previously scheduled Salat Awareness Day requesting members to offer Tahajjud Prayer.
As per centre's instruction, members were requested to have a morning walk or ride a bicycle between 6-8am. Those who could not go out were requested to do light exercise at home. Alhamdolillah 50% of our Ansar took part in this exercise programme. The first session was graciously chaired by Regional Ameer North West, Sajid Arain sahib. We also enjoyed the blessed presence of our Murrabbi M A Khurshid sahib, Ahsan Ahmad, Regional Nazim e Aala and Sadr sahib of Manchester West Jama'at.

Murrabbi sahib delivered an inspiring speech on the topic of "Fearing Allah is the root of all virtues" which was the theme of our Ijtema (Taqwa). He reminded us about the importance of the verses recited on the occasion of Nikah which reminded us about the importance of Taqwa. Murrabbi sahib then led a Q&A session answering questions raised on common issues.

Dr. Shoaib Umar, a local GP, then delivered a health talk reminding us of the various causes of heart disease and how to prevent this in ourselves in an easy and understandable way. The second session consisted of academic competitions, initially a joint session for Tilawat, Nazm and Observation Test leading to breakout rooms to complete Urdu, English Speeches (prepared and extempore) and Hifz ul Qur'an competitions.

Mohtram Zia ur Rehman, Naib Sadr Majlis Ansarullah chaired the last session on Zoom and also delivered

an inspiring and thought provoking speech. We also had the pleasure of Dr Patrick Scott's company, who is a Surgeon by profession and have embraced Islam Ahmadiyyat only few weeks ago after his long study and research. He briefly described his journey towards Islam Ahmadiyyat.



We were also fortunate to have our senior member of our Majlis, Dr. Qamar ud din Amini who shared his golden memories with Khulafa e Ahmadiyyat and the companions of Promised Messiah (Peace be upon him). This was an indeed faith inspiring session for which we are grateful to Dr sahib.

Alhamdulillah, 33 out of 45 Ansar brothers participated in the first session while 29 members were able to attend the final session.

Wolverhampton Majlis - Charity Fund Raising

Majlis Ansarullah Wolverhampton (Midlands Region) came together during the pandemic to raise money for three charities.

1. £ 50.00 for Migrant empowerment.
2. £50.00 for Mayor's charity Wolverhampton
3. £100.00 for charity walks for peace eye operations.



The funds were collected through just giving donated by family and friends.

On 5th Feb 2021, Regional Nazm Aala for West Midlands was in attendance to present a cheque of 50.00 pounds to the Project Director, Migrant empowerment, Mrs Alvine. Also in attendance were Dr Maqsood Saeed Sadr Ahmadiyya Muslim Association, Wolverhampton and Dr Hakeem Bakare, Zaem Wolverhampton Majlis

Message from Alviney Norwey of Migrant empowerment
"We are so grateful to the Charity Walk for Peace team for their very generous donation that will help us provide much needed food & support to local young people & their families over the COVID-19 period! #Thankyou to all who came and delivered the cheque personally to our Project Manager today!"



مجلس انصاراللہ کی قیادت تعلیم القرآن کے زیر انتظام ششماہی اوّل کے ریجنل کوئز مقابلہ جات کا انعقاد

فضل احمد طاہر، قائد تعلیم القرآن یو کے

الحمدللہ، مختلف ریجنز میں تعلیم القرآن کلاسز کے علاوہ پہلے چھ ماہ کے سیلیبس (تفسیر کبیر جلد اول صفحہ 50 تا 120 اور پہلے پارہ کے لفظی ترجمہ) میں سے اردو زبان میں کوئز بھی منعقد کروائے جا رہے ہیں۔ اللہ تعالیٰ کے فضل سے یہ پروگرام بہت کامیاب ہوئے اور مجالس نے بڑے ذوق وشوق سے بھرپور حصہ لیا۔ اب تک جن دس ریجنز میں کوئز منعقد ہو چکے ہیں ان کے نتائج درج ذیل ہیں۔

طاہر ریجن میں مجلس بیٹرسی اول، مجلس کلیپہم دوم اور مجلس برنٹ وڈ سوم قرار پائے۔

مڈلینڈ ایسٹ ریجن میں نمایاں پوزیشن مجالس لیمنگٹن سپا، برٹن، لیسٹر اور نوٹنگھم نے لی۔

ساؤتھ ریجن میں مجلس سیلسڈن اول، مجلس شرلی دوم اور مجلس تھارٹن ہیتھ سوم رہی۔

نور ریجن میں مجلس اپرچم اول، مجلس ٹوٹنگ دوم اور مجلس ڈیئر پارک سوم رہی۔

بیت الفتوح ریجن میں مجلس بیت الفتوح اول، مجلس مورڈن ساؤتھ دوم اور مجلس بیت الفتوح ساؤتھ سوم رہی۔

ناصر ریجن میں مجالس ہیز اور سلاؤ اول، مجلس ہنسلو ساؤتھ دوم اور مجالس ہنسلو ایسٹ اور ہنسلو نارتھ سوم تھیں۔

ایسٹ ریجن میں مجلس والتھم فارسٹ اول، ریڈ برج ساؤتھ دوم اور سوم دو مجالس جلنگھم اور ہیورنگ رہیں۔

بشیر ریجن میں اول مجلس ریو ہیمپٹن ویل، دوم مجلس پٹنی ہیتھ اور سوم مجلس نیومولڈن رہیں۔

مسرور ریجن میں مالڈن مینر مجلس اول، سربٹن مجلس دوم اور سوم والٹن آن تھیمز مجلس تھی۔

ویسٹ مڈلینڈ ریجن میں اول مجلس برمنگھم ویسٹ، دوم مجلس والسال اور سوم برمنگھم ساؤتھ رہی۔

نارتھ ایسٹ ریجن میں ہارٹلے پول مجلس اول، ہڈرزفیلڈ ساؤتھ مجلس دوم اور بریڈفورڈ نارتھ ایسٹ مجلس سوم رہی۔

فضل ریجن میں مجالس فضل ماسک ویسٹ، ماسک ساؤتھ اور ومبلڈن پارک اول، مجلس انر پارک دوم اور مجلس ومبلڈن سوم رہی۔

اور مقامی ریجن میں مجلس آکسفورڈ اول، مجلس آلڈرشاٹ دوم اور مجلس ریڈنگ سوم قرار پائیں۔

اللہ تعالیٰ سب شاملین کو بہترین جزا عطا فرمائے۔ اور ہم سب کو قرآن مجید سے حقیقی محبت کرتے ہوئے اس کا علم حاصل کرنے اور اس کی تعلیمات پر عمل کرنے کی توفیق عطا فرماتا رہے آمین

تعلیم القرآن کوئز مجلس انصاراللہ طاہر ریجن

مورخہ 22 مئی 2021ء کو مجلس انصاراللہ طاہر ریجن، شعبہ تعلیم القرآن کے تحت ششماہی اول 2021ء کے اردو کوئز کا انعقاد کیا گیا۔ محترم ناظم صاحب تعلیم القرآن نے ہر مجلس کے منتظم تعلیم القرآن اور زعیم مجلس سے فرداً فرداً رابطہ کیا اور ٹیمیں تشکیل دی گئیں۔ بعد ازاں ہر ٹیم کے رکن تک کوئز کا سلیبس پہنچایا گیا۔ اس مقابلے میں ریجن میں موجود نو مجالس کی سات ٹیموں نے حصہ لیا۔ حصہ لینے والے انصار کی تعداد 21 تھی جبکہ حوصلہ افزائی کے لئے شامل ہونے والے انصار کی تعداد کم وبیش 20 تھی۔

پروگرام کا آغاز تلاوت قرآن کریم سے ہوا۔ پہلے راؤنڈ میں ہر ٹیم سے تین اور دوسرے راؤنڈ میں دو سوالات کئے گئے۔ محترم فضل احمد طاہر صاحب قائد تعلیم القرآن مجلس انصاراللہ یو کے نے منصف کے فرائض سرانجام دیے۔

مجلس بیٹرسی اوّل رہی جس کی ٹیم مکرم رانا احمد علی خان صاحب، مکرم محمود اللہ خان صاحب، مکرم صلاح الدین صاحب، مکرم ظفر شاہ صاحب اور مکرم وحید احمد صاحب پر مشتمل تھی۔ مجلس کلیپہم دوم قرار پائی جس کی ٹیم میں مکرم محمد رمضان شائق صاحب، مکرم کلیم افضل راجہ صاحب شامل تھے۔ سوم آنے والی مجلس برنٹ ووڈ تھی جس میں مکرم مامور احمد خان صاحب، مکرم ملک رحیم بخش صاحب اور مکرم ظفر محمود نور صاحب شامل تھے۔

اللہ تعالیٰ ہمیں قرآنی علوم کو سیکھنے اور اس پر عمل کرنے والا بنائے۔ آمین